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THE WORKING PEOPLE OF LOWELL  
LOWELL NATIONAL HISTORICAL PARK  
MARY BLEWETT/MARTHA MAYO

SOUTHEAST ASIAN PROJECT

INFORMANT: KANNARA LOEU [CAMBODIA]  
INTERVIEWER: PAUL PAGE  
DATE: JUNE 11, 1986  
PLACE: LOWELL INTERNATIONAL INSTITUTE

P = PAUL  
K = KANNARA

**Tape 86.17**

P: Kannara, your last name is?

K: Loeu.

P: Loeu. (K: Yah) Loeu. Okay. We'll be talking about your trip to the United States, and what you found here when you came to the United States, and say why you left your country, you see. What kind of work you did in your country; and then what you're doing in this country here, what kind of work you are doing in this country. **[Someone interrupts-tape is turn off, then on again]** Like I was saying, we'll just be asking these kinds of questions about your past, and you present, and your future, that general idea. So let's see, you are from, you are from Cambodia.

K: Yah

P: Um, what city in Cambodia?

K: The capital, Phnom Penh.

P: And you lived in Phnom Penh most of your young?

K: Yah, I was born in Phnom Penh.

P: And you went to school in Phnom Penh?

K: Yah, in Phnom Penh

P: What kind of subjects were they teaching in high school let's say?

K: For me? (P: Yes) That I wasn't a teacher before?

P: Well, no. When you were a student in high school were they teaching, did they teach you English or not?

K: Yah, just two hours a week for English, but for French, more than 10 hours. And most of the lesson belonged to French. Yah, we learn French more than Cambodian.

P: Did they speak in Cambodian in the classroom?

K: Yes, but besides Cambodian we learned French.

P: Oh yah.

P: Did you go to college after high school.

K: No. I just finished high school, but in my high school I had to learn fifteen years, not twelve years like over here, fifteen. (P: Oh yah) Yah, because from primary school to high school, it means six years, and we go to high school we had to learn eight more years, yah. So fourteen years by the end of high school, fifteen years, yah. Fifteen years.

P: And most students don't go to college afterwards, or universities?

K: Yes, I don't know exactly, but I think maybe ten percent or twenty percent went to college, because we learn many years, already many years, like fifteen years.

P: What kind of background does your family have in Cambodia?

K: My father is a businessman.

P: And you mother is a housewife.

K: Yah, housewife.

P: How many children did they have?

K: Just two, me and my sister.

P: Are they still in Cambodia?

K: Yes, but my father died in 1973.

P: Oh, so you have a mother and sister.

K: Yes, mother and sister, and brother-in-law.

P: Are they trying to get out of Cambodia?

K: I don't think so, because right now he, for my younger brother-in-law is a doctor of medicine, doctor of medicine. So I think they don't want to come here.

P: And the government probably does not want to see them leave.

K: Especially for the border right now, it's so very hard to leave. No food and a long way to come. So I think my family won't want to come here.

P: So after you left, after you left high school what was your first job?

K: Um, from 1970-1971, I was a math teacher in high school, but for private high school; not official high school, just private. And then from 1971-1975, I was a head of security of a BEQ. BEQ means a Bachelor Enlisted Quarter of GI, American GI.

P: Right. So that meant you knew English fairly well then. (K: Yah) Now when the government of Pohl Pot came in you must have been, since you were connected with the United States, you must have been (--) (K: with Pohl Pot) Well when Pohl Pot came to power I guess in 1976.

K: From '75. May '75 to '79.

P: I understand he was, he was pretty much against the Americans. Am I right in that? He was against U.S. interests.

K: Yes, against the U.S.

P: So what did you do when he came into power, when Pohl Pot came into power? Did you continue working, or did you go off?

K: No. I went to the country of, it means the border of the country, the corner of the country to be not farmer, like a peasant. [Unclear], something like that.

P: Did you do this on your own freewill, or were you told to go out to the countryside?

K: No. (Doesn't appear to understand question)

P: Did you do it (--) In other words, did you leave Phnom Penh because you had to, because the government told you to, or did you leave because you felt it would be better to leave?

K: No. Because after, after the Pohl Pot occupied Phnom Penh , all of the citizens of Cambodia had to move from the city to the country, to be a peasant altogether. Like me too, I could not live in the city.

P: I seem to remember from the last time we talked that you were involved with a bank, or something, or am I confused? Were you ever working for banks, bank manager or?

K: No.

P: No. Okay. That's my mistake. Okay. So after, did you stay? How were you out in the countryside as a peasant?

K: From May 1975-1979, January. May to January. In January 1979, almost four years.

P: What did you do then?

K: I grow fruit, and like cabbages, something like that.

P: So when you were out in the countryside was your family with you?

K: No, I live alone over there.

P: So your mother and sister stayed in Phnom Penh.

K: No, no. Also the countryside, but separated places. Separated places. Because we went a different way. We went to the countryside different way and different places..

P: So you didn't know where she was, or did you?

K: I just heard somebody told me where they live, but I don't know exactly.

P: After 1979 what did you do?

K: Um, first of all, for a couple of months, I was assistant of, like a director of a manufactory, manufactory, it mean factory. Yah, director of factory of tires, car tires, or bicycle, motorcycle tire. Excuse me, do you understand what I mean? Tire, yah.

P: Yah, yah, rubber tire.

K: Yah, rubber tire of motorcycle, or car. (P: Yah [unclear]) And then I worked a translator, interpreter, like a guide, a tourist guide. Tourist guide in a tourist department.

P: Was this connected with the national government'?

K: Yes, national and foreign. Yah, and foreign, foreign like the guests or delegates of foreign who know how to speak French and also English. It means that I work over there for Department of Foreign Affair.

P: Oh, I see, yah.

K: Yah, Foreign Affair Department.

P: So in '79, is that when Son Sann came into power?

K: '79? Heng Samrin. (P: Heng Samrin) Yah, Heng Samrin. He's new leader of Cambodia.

P: And he is the current leader today?

K: Yah.

P: Current, yah?

K: Yah, until now.

P: So it sounds like you had a pretty good job there in the government. Why did you decide to leave?

K: Because we had many kinds of meetings, many times of meeting, and they still hate the Americans, the American government. So before I used to be like an employee of the Americans, so I was afraid. So I decided to move here.

P: So what was the trip like out of the country? How did you leave the country?

K: Um, I left my [unclear] by riding the truck to, riding the truck to Battambang, the border of Thai, Thailand. And I walked maybe, I think at least 15 miles I think, yah, from Battambang to Thailand, to the camps of Thailand.

P: Why did you walk?

K: Because we could not ride anything, because the road is small. It's small and also bushy, bushy. Yah, there was a lot of trees, or bushy. So or bush, so.

P: Did you find, was there a lot of destruction in the area, in the border area from bombs and (--)

K: Yah.

P: Now did the Vietnamese pose any problem for you when you were trying to leave the country, leave Cambodia? The Vietnamese, did they, did they harass people when they were leaving?

K: No, I do not think so. For my idea, I think if many, the people of Cambodia who had high knowledge left the city, left the country better than they stay. Because if, if they stay over there they will do something against Vietnamese. So the Vietnamese don't worry about the people who know, who had high knowledge and left the country to go somewhere. They don't worry, they don't mind.

P: Well that makes sense.

K: Like everybody left Phnom Penh. The forces of Vietnamese knew exactly about the people, where they go. They forces of Vietnamese knew exactly, but they don't mind. They didn't mind.

P: So did your parents manage, your mother and sister manage to go back to Phnom Penh eventually? Do you know? Where are, where are your mother (--) Where's your mother and sister now?

K: In Cambodia, in capitol Phnom Penh now.

P: So do they feel safe in Phnom Penh?

K: Yes, I think so, because my younger brother-in-law, he is a doctor, not a soldier. He's not in the army before. So I think it is a matter for Vietnamese forces or government. And especially, he was very friendly. So I don't think. Because that they, he doesn't want to think like politics, and everything they try, he does not want to think about it. So he can live safely.

P: Have you been able to send letters to your family?

K: Yah. I already sent two kits, blood pressure kits. Two boxes. And like shoes, like cassette, we got in that, cassette (P: Cassette recorders), yah cassette tape recorder. Cassette, you know, like a radio, and also good material, materials. (P: Clothing) Yah, clothing, everything, except money. I never send to them money. With like a money order, or money I never send.

P: Why is that?

K: Because I'm afraid that someone check and saw it. Maybe the government condemn my family. So I didn't, I did not send. But many Cambodians send money from the United States to Cambodia.

P: Do you think that's a mistake?

K: Yes, this is against the law.

P: Well what camp did you land at in Thailand?

K: First in Thailand, yah, in Thailand in Khao Dang, Khao Dang. (P: Right) I lived over there just four months I think, just four months, because I used to work with the Americans in, the American Embassy in my country. So I kept in touch with the leader of the camp in Khao Dang, and I introduced them to know me, something like that, in Phnom Penh. So they accept and they try to get the paper, like application from me to Bangkok, to the embassy, the American Embassy.

P: So you were lucky in some ways.

K: Yah, and I was very lucky in the camps.

P: Were the camp conditions (--) Was it nice living in the camps? (K: Excuse me?) Was, did (--) Was it nice living in the camps? Did you have enough food and water?

K: I think for me, enough, but for many Cambodians it was not enough, because in Cambodia I was teaching English. Yah, I have students, more than 200 students over there. So I could make a little money, and especially I work for like ARC, ARC, the hospital of American. ARC, yah.

P: I don't know of that.

K: Yah, ARC. Yah, this [unclear] of ARC.

P: Okay. Well, so you stayed there only four months.

K: Yah, four months.

P: And then, and then what happened?

K: I went to Mairut, also Thailand. Mairut near the sea, ocean. I live over there maybe three months. Yah, I had to go to [Chun Buri]. In Chun Buri, yah Chun Buri. I lived in Chun Buri maybe ten days. And then I went to Bangkok. The name is [Lom Pheni] Camp, yah, Lom Pheni camp in Bangkok. And then I, I live there for just a couple of days, and I went to Indonesia.camp, Galang. (P: Galang?) Yah, Galang 2.

P: How is that spelled? Would you know?

K: Galang, G A L A N G. Yah, Galang, No. 2. No. 1 belonged to the Vietnamese, and No. 2 , yah, Cambodian and a little bit Vietnamese.

P: So, was this the first, is this the first time you've been outside of, out of the Asia mainland? You see what I mean?

K: Yah

P: Out of Cambodia or Thailand.

K: Yah, it just the first time.

P: And how long did you stay in Indonesia?

K: Indonesia, three months.

P: Now what were you doing? Why did they send you to Indonesia?

K: I do not know, because many refugees had to go to Philippines or Indonesia.

P: For?

K: For learning like a CO, Cultural Orientation, or something like that. But I was over there, interpreter, translator in a class for CO, Cultural Orientation, and also E.S.L. over there.

P: So you were only there three months.

K: Yah, three months

P: Now do you think, you think it was successful, this cultural orientation? You think, you think people coming out of Cambodia were ready for the United States when they came here? When I say ready, were people aware of how great a shock it would be?

K: Yah. Yes, sure. They had the main goal to come here.

P: So they were willing to accept anything. Well because what I mean is, coming to America the culture is very much different I know (K: Yah, yah) from Cambodia. So I was wondering if most Cambodians were actually prepared for what they found in the United States. But you, you seem to think that people adjusted well to the U.S.?

K: Yes. I think like a 50/50. A little bit U.S. and a little bit like a Cambodian culture. So, mixed together. [Chuckles]

P: Do you think that the young adapt better, than the older?



K: Yah, the young adapt very fast. [Chuckles]

P: Probably too fast.

K: Yah, too fast. They said not old, the old ones.

P: Now did you get married in the United States?

K: Yes, just two years.

P: Okay, I will wait then. [Chuckles] What happened after you left Indonesia?

K: Um, after Indonesia, I left Indonesia and lived in San Francisco, California. I lived over there one, almost two years. Almost two years. Then I move here. I moved to Manchester, Connecticut. I live over there for more than two years. More than two years. And I just been here for three months, in Lowell.

P: What made you leave San Francisco? Why, why did you leave?

K: Because of my sponsor is over there. My sponsor is, was International Institute in San Francisco. So I have to come to live in San Francisco.

P: And then, and then did you find a sponsor family in Connecticut?

K: No, I just come to live with my friend.

P: So you were sponsored by the International Institute in San Francisco.

K: Yes, San Francisco.

P: Um, you know, I thought (--) I didn't know (--) Does this International Institute sponsor people, you know, coming here?

K: Yah. We have like a GICC. Every agent, every agency is a sponsor of refugee.

P: Oh I see, every agency. Because I thought that the International Institute was only trying to reunify family members.

K: Oh sorry. Over here I don't know exactly, but in San Francisco.

P: That's what they offered?

K: Yah.

P: So when you (--) What were some (--) Do you remember any of your impressions when you first came to the country, to the U. S.? (K: Yah) What were some of your thoughts when you came here for the first time?

K: For the first time, I feel very good, because I know how to speak English, and I could work at a good place. Because in San Francisco I was a translator, also ESL teacher over there. So I was very happy on that time.

P: How did you become an ESL teacher?

K: Because I used to teach in the camp, in the camp in Thailand.

P: When you came to Connecticut, who were you staying with?

K: Ah, like a close friend. Yah, a close friend, because he used to live close to my house in Phnom Penh, and right now he is also in Lowell right now. (P: Oh yah) He moved from Manchester, Connecticut over here, and I follow him to live here too.

P: And you got married in the United States?

K: Yah, in Connecticut.

P: How did you meet this particular person, this girl?

K: Because I live over there and I saw, and tried to keep in touch with her. Yah, something like that.

P: So most people do get, try to get married eventually. Most, like if Cambodians come over they try to find someone in the country to marry. (K: Yah, sure) Do you find, are there many single Cambodian men?

K: Over here?

P: Well yes, over here, here in Lowell, you know, not married. Men who aren't married?

K: Yah, many.

P: Is that because there are not enough women for men to marry?

K: Over here?

P: Yes

K: No, they don't have problems like that.

P: So anyone who wants to get married can find a husband or a wife.

K: Yah, except my country.

P: What do you mean?

K: My country right now is very hard for a girl, or lady who want to marry, because most of the men in the country were die by the Pohl Pot army, Pohl Pot soldier. So right now many, many ladies grow in my country, but just a small number for, for men.

P: So after you left Connecticut you came to Lowell. And what were you doing here? What kind of work did you find?

K: Over here? I am an interpreter or you could say like a case manager over here, for the morning time.

P: For the International Institute?

K: Yah, International Institute. And then afternoon time I go to work for, to be an insurance agent.

P: What agency?

K: Mario Espinosa Insurance Agency.

P: When you came to Lowell did you continue to practicing your Buddhist religion?

K: Yah, like 50/50. (P: You mean?) Sometimes I go to church, and also sometimes I go to the temple of the Cambodians.

P: You would go to a Catholic Church?

K: No, Baptist.

P: Baptist Church?

K: Yah, Baptist Church. When I was young in my country, I used to go to a Catholic Church. It belong to French, French church. But over here it's just Baptist.

P: What made you change from, from going to a Catholic church to a Baptist?

K: Yah, because I saw over here, for the Catholic Church, it just belong to old people. It means old-fashion, and young people like to be Christian. So. [Laughs] A little different.

P: Now there's a temple I think in Chelmsford. There's been some problem with that temple. Would you be able to explain some of the problems?

K: Excuse me, what kind of problems? Problem about mortgage or?

P: Well I've seen (--) I remember some of the neighborhood people (K: Oh yes, sure) were angry about (--)

K: I think so. Everywhere in the United States, if the Cambodian has a temple, our temple will have problems with the neighborhood, because when we have a celebration, or any kind of celebration, many people will go to our temple. And our temple is small and we cannot have big space to park a car, or something like that. So some people park the car on the garden of someone over there, like a neighborhood. So neighborhood don't like the temple to be over there. They complain all of the time.

P: Still?

K: Yah. Everywhere in the United States, because the temple in the country very big, like almost one mile, one mile square, yah, in my country. Yah, it means to be beside the city, but in the city it's not so big. Just like 500 yards square, something like that. Yah, 500 yards, but beside a city, beside a town, very, very big. Almost one mile square. So, because the Cambodians believe the Buddha, when we have any celebration, the Cambodians have to go together, like ten thousand people, or twenty thousand people in the (--)

**Side I ends,  
Side II begins.**

K: It means that we do not have enough money to build a place, to build a temple, to be big, bigger than that. So very hard.

P: But are you trying, you're trying to raise money for a new temple, aren't you?

K: Yah, we try everyday, but in Lowell we just have like six thousand people, or seven thousand people. So they could raise not much money. Because of the Temple, if we build like in my country, very, very expensive. Like at least, I think, four or five million dollars. So we couldn't find that money, that much money.

P: I remember seeing pictures of the temples. A lot of times they'll have gold, gold plating, gold facing.

K: Yah. Like gold flake, yah.

P: Yah, that could be expensive.

P: So here in Lowell where do you live generally?

K: Where? Right now I live on Middlesex Street, Middlesex.

P: In a double family home?

K: Yes, double, yah. That house belongs to my friend.

P: So the house is in good shape?

K: Not so good shape.

P: No, but do you think your house is better than some of the houses that others are living in?

K: Not much better [laughs] just a little bit.

P: Because in the newspapers they have photos of some of the houses that Southeast Asians are living in. And they're being charged high rent, lot of money with very bad, you know, housing.

K: Yah, because many people (--) Yes, some people receive the assistance from welfare, yah, like money from welfare. So they cannot have much money. So they have to put together like ten people, or twelve people live together in the same house. So for the landlord had to raise depending on the number of the family. Like American rent the house for just four or five hundred dollars, but for Cambodians maybe \$650, or \$700, because Cambodian have more people, like ten or twelve live in the same house because of we got the money from welfare. Not much, something like that.

P: Do these people have enough? Can they find jobs?

K: Some people came from my country, they live in my country, like the countryside, like mountains, near the mountains. You could say, mountain, mountain, yah. So they didn't have the high education. So they couldn't find jobs easily over here, because of they don't know how to speak English.

P: Who is helping them to find jobs?

K: Cambodian community. (P: Mutual Assistance?) Yah, mutual assistance. Friends who know how to speak English.

P: What kind of jobs do you think that Cambodians would like to work at?

K: Any kinds of jobs, any kind. Depends on the knowledge of the people. Any kind, like a factory. If they don't know how to speak English very well, they could go to work in a factory. Yah.

P: Or electronics.

K: Yah, electronics, any kind. It depends on the knowledge of the people. But most in Lowell they go to work in the factories, the people who know just a little bit English. If they know how to speak English well they continue to study, to go to college to be a operator of computer, or technician, or yah, many kinds.

P: So I have another couple of questions. It might seem strange. I was wondering what kinds of foods do you, do you still eat mainly Cambodian type of foods, or do you, have you started eating more you know, "American style"?

K: For me?

P: Yes, your family.

K: For my family, I think almost the same, yah, for American and Asian food. But for most people, Cambodians, they like to eat their own country's food.

P: Is there any particular, any food that you found in this country that you like a lot? What is your favorite food here?

K: Over here, yah, mostly for my own country's food, but any kinds of food I know how to eat. Like Italian, or any, any, any kind.

P: Is there any? What's your favorite food?

K: Yah, we could say for Cambodian, or Chinese food. Yah.

P: When you came here, did you feel that (--) Did you have a lot of places (--) Oh here's Cathy! [Tape is turned off, then on again] Did you have a lot of people to socialize with here? Friends, did you go out to parties?

K: Oh many times, almost every Saturday for me. Yah, I go to parties especially for wedding party, wedding party.

P: Is there anything special about Cambodian weddings?

K: Special?

P: Have you ever had a chance to see a wedding in the Catholic Church, or the Baptist Church?

K: Yah.

P: How different is a Cambodian wedding from a Catholic, or a Baptist wedding?

K: For my custom, for in my country, the wedding of Cambodian is taking longer than American. Because American went to church just like one or two hours. But for Cambodian, I think take long, like from morning, 9:00 to 1:00 or 2:00. Yah, something like that.

P: Why so long?

K: Because these are the customs of the country.

P: What are some of the things that happen during the wedding?

K: Excuse me?

P: What are some of the, some of the (--) In other words, can you describe a Cambodian wedding for me? How would you describe a wedding from at 9:00, 10:00, 11:00, what happens?

K: For example, like 9:00 (--) Over here, like 9:00 in the morning we have to gather and we have to bring food to the bride, yah, the bride's house, right? The bride's house. The groom has to bring some food to bride's house. And then we go, and go into the bride's house we have to sit down and have, like cut hair, you know. We have hair cut. We have a symbol haircut.

P: What does that mean, the hair cutting?

K: Haircut, it means, I think it means new life, something, like that I think. New life, or good luck. And then we have to worship to the Monk, to the father, to the parent who die, yah, also the relationship who die. And then we had to, the people had to get like fish, good fish to couple, yah. So we have a couple of things to do, but takes long.

P: What kind of food do you bring to the bride?

K: Oh, excuse me, not food, just like for food, just like one pair, or two pair of chicken or duck, and mostly fruit. Yah, fruit, yah. Not food, fruit. For food just (--) We also have the head of pig. Like one pair, the head of pig, one pair of the duck, one pair of chicken, and beside those things, mostly fruit.

P: Did you ever feel as though you were discriminated against in this country? Do you know what I mean? Discriminated?

K: Yah, discriminated. Ah, for me I do not think about it, but (--) For me I don't think about it, because I would like to be an American citizen. Like two or three more months I will be able to apply to be a citizenship.

P: Do other Cambodians try to be, become citizens?

K: Yes, sure. Yah, after they learn English. Because, like every day they come to school to learn English, and then they will be American citizen.

P: What are some of the (--) To become an American citizen, what are some of things you have to do?

K: Excuse me?

P: To become a citizen, what are some of the things you have to know? Like do you have to know who the President of the United States is? (K: Yah) The Constitution and all?

K: Yah, you have to learn many questions to go to immigration office.

P: Have you started learning some of these questions? (K: Yah) Do you know what some of them are of? Do you know what some of these questions are?

K: Yah, I know some right now.

P: Could you give me an example of some?

K: Yah, like for example, like who is the president of the United States? So like how many states are there in the United States? What day is the Independence Day? And something like that.

P: How do you, do you feel that this is (--) How do you feel about learning these things?

K: Yes, good.

P: You think it's good?

K: Because these are the general knowledge, yah, general knowledge. So like nowadays I learn everything.

P: Do you have children?

K: No, not yet.

P: Not yet. What do you hope for yourself in the future? Where do you hope to be five years from now?



K: I don't know, but everyday I try to learn about Insurance, to be like a broker, or something like that. I don't know exactly, I go to school to be a salesman, or broker of real estate, and to be an agent of insurance, or broker or salesman of insurance, yah. And for my wife, she is learning to be a hairdresser, yah hairdresser. So for me, I hope I can open a shop for her, and for me maybe I do something else. But for like [unclear] everyday. I like to, because like I always told you, I learn everything. I would like to know everything. Try to learn. Like I learn real estate. I know the law of the federal law about housing, and also the state law of housing. And for the insurance I know the law about the law about the car, house, like investment, everything. So I would like to learn something like that.

P: And where did you go? Did you learn this all in Lowell, or in other places?

K: In Lowell.

P: In Lowell here, in the three months you've been here? In three month you've learned this?

K: Yah.

P: Well that sounds good. Well did you ever, do you ever plan on going back to Cambodia to visit?

K: Yah, sure. Yah. So that's why everybody wants to be an American citizen, because in my country, if you have relations between my country and United States, like if you have Embassy, Cambodian Embassy in here. And in my country they have American Embassy over there. So I think that we could go to visit my country over there. And if we have, if we will be American Citizens, we could go to visit Thailand. Right now I just have a green card, so I couldn't go to Thailand. But if I'll be a citizen, I could go to visit Thailand, or I hope to my own country too for future, as soon as possible.

P: Now are the Vietnamese still in control of the government? (K: Yah) Are they (--) I recently heard that they are planning on pulling out some of their troops.

K: We shouldn't believe the Communist party. We could not believe. All Communists and Socialists are liars. They never tell us the truth, never.

P: So you think in this case that they are just deceiving and lying.

K: Yah, just trick, another trick. They never told the people the truth, never, for the Communist and Socialists, never.

P: Well I think we've answered a few, a few of these, few questions that I had. If (--) Well here's just one last question. In this country, do you wish to become more involved in the political life of the city?

K: I won't like it, because very dangerous for me I think. Also in my country too, all of, you talk about politics? (P: Yes, politics) Yah, politics. In my country all the politicians were die. Yah. So I think for my idea, many Cambodians don't want to get involved for like a politic, or no. They don't want. Like everyday we have two or three party, but many Cambodians they don't want to get involved, because it make them have headache. Yah, very dangerous.

P: Are you saying there's political parties? There's no political parties though.

K: No. Many people do not like. Many. You believe me.

P: Oh I have. I've asked other people this, and they all have that same, they're afraid of causing trouble in a sense.

K: Yah, trouble, because all tricks are dangerous; all political tricks very dangerous. So they quit you know, they quit to involve.

P: Well is there anything else you'd like to say at the end here?

K: No.

P: Nothing else? So I'll say thank you, (K: Okay) and if there are other questions you know, that I think of later on, maybe I will come back.

K: Yah, I thank you.

P: Okay, thank you.

**Interview ends**